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PUSAT PENELITIAN ... NASIONAL

THE DISCOVERY OF THREE NEW INSCRIPTIONS IN THE DISTRICT OF KLATEN (SOUTH CENTRAL JAVA)

by M. Sukarto Kartoatmodjo

In the year 1962, three new inscriptions were found in the district of Klaten. One was a copper-plate incised with some letters on it and the other two were of stone. From the first one, I could get only two pieces of the negatives by the size of 4 × 6 cm. According to the man who kept the photographs, the written copper-plate was found by a villager, while he was working in the field at the foot of Mount Merapi in the district of Klaten. On account of the name of the village, which was firstly mentioned in the copper-plate, let us call it the Kaduluran — inscription. The other two stone — inscriptions were found by this writer at the villages Mao and Ngruwèng situated about some km north — east and south — east of Klaten. Now both of them are kept safely in the Archaeological Service at Prambanan.

So, to make the following explanation easier, those inscriptions are named :

1. The Kaduluran inscription,
2. The inscription from the village of Mao,
3. The inscription from the village of Ngruwèng.

Beforehand I want to make it clear that the following explanation is only a transcription with some translations and a little description. This is caused by the impossibility of doing a thorough research like digging around that place, and there are especially still many problems which cannot be solved yet connected with those inscriptions.

1. THE KADULURAN INSCRIPTION.

According to the man who gave me the photographs, that copper-plate was found by a villager in the village of Kluwangan, situated in the district of Klaten (Surakarta), Central Java. As explained above, this writer could get only two pieces of the negatives by the size of

4 × 6 cm. And in my opinion, the copper - plate is ± 27 cm long and 12 cm wide. Although the photographs are of a very small size, we can still use them, because this amateur work is not too blurred. The inscription is written, on both sides, the front side has ten sentences and the other side has only two. At the end part of it, there is a picture or a notch that looks like a four-petals lotus flower.

The Old-Javanese language and characters are used here. The figure of the characters is rather fat and round, matching the type of Mid-Javanese letters of 900 A.D. Unfortunately the photographs are not very clear here, because a part of the inscription is rusty. That is why some sentences are illegible, especially the fifth and the sixth sentences.

The remarkable thing of the incription is that some characters have special symbols, for instance :

a. The wirama (Javanese paten = soundkiller) encircles two third of the letters, as in the word **kaduluran, pasĕk-pasĕk, mas,** and there is one which encircles the whole letter as in the word **watĕk (watĕk tamanggung).**
b. Sometimes the anuswāra is represented by the symbol of a little circle, as it is placed above the words **sang, panunggalan, rikang, nikanang.** Another part uses only the dot above words like **mwang, tuhānning, tĕgangrăt** and also the word **sang.**
c. The suku (the foot) turns a little to the left, especially at the end.
d. The pepet is represented by the symbol of a circle with a cross in its middle and looking like the symbol used in addition (+) as in the word **watĕk,** or sometimes it looks like the symbol of multiplication (X) as in the word **pasĕk-pasĕk.**
e. The writing of some irregular words, for instance **inaṇḍiḥ** and **inaṇḍĕḥ, sang tuhānning** and **sang tuhān ning.**

The inscription was dated 807 Ç (885/886 A.D). Unfortunately the Kaduluran copper-plate did not mention the name of the king. It only mentioned a high dignitary **Rakryān i Hamĕas Pu Sammat** 1). But it seemed that its date was almost exactly the same as that of the last reigning period of King Rakai Kayuwangi or the beginning of the government of Rake Gurunwangi or Haji Rakai Watuhumalang. From the date of the other inscriptions we know that Rakai Kayuwangi ruled

(lived) from about 851 A.D. until after 882 A.D 2). According to L.C. Damais, Rakai Kayuwangi Pu Lokapala ruled perhaps from 778 (856), but surely from 785 (863), until at least 804 Çaka (882 A.D) 3). Based on the above-mentioned year, we know that there are two famous charters from Rakai Kayuwangi dating from the year 863 A.D 4) and 882 A.D 5).

About Rakai Kayuwangi Dr N.J. Krom has said that the name was just a synonym of the name Gurunwangi 6). But Damais still doubted the truth of this opinion, and finally Dr J.G. de Casparis confirmed it 7), because the name Rakai Gurunwangi was carved together with the name Rakai Pikatan on a stone found in the northern complex of the Plaosan temple (Tjandi Plaosan Lor) 8). So, Gurunwangi might have had the position of a crown-prince and possessed the right to succeed the king. This matter is worthy of comparison to the Kedu copper-plate 907 A.D) 9), which registers the name of kings who were Sang Ratu Sanjayâ's descendants, and which places the name Çrī mahārāja Rakai Kayuwangi after the name Pikatan. Further on the name Çrī mahārāja Rake Gurunwangi was also found and mentioned in the inscribed stone of Bulus village (or the stone charter of Munggu Antan), in the district of Kedu, which dated 886 (887) A.D 10).

As I have quoted above, Krom and Casparis declared that Kayuwangi and Gurunwangi were the same king. If this opinion is true, Kayuwangi must have ruled until 886 (887) A.D and from 886 (887) on the government was taken over by Haji Rakai Watuhumalang whose name was written in K.O. IX (808 Ç).

In addition to all this, a short writing in red paint reading (bearing) Kayuwangi has been found in the ruins of temples of Tjandi Plaosan Lor (a 1953 find) 11). Unfortunately it has lost its original proper sequence. Now according to the last finding I am of the opinion that **Rakai Kayuwangi and Rake Gurunwangi are two different names,** for both names are discovered in the same temple complex.

Since the Kaduluran inscription dated 885 (886), it would be reasonable to guess that that year was exactly **the last period of the govern-**

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ment of Rakai Kayuwangi or the beginning of the government of Rake Gurunwangi or Haji Rakai Watuhumalang.

And now follows the transcription.

Transcription :

Front — side.

1. //0// Swasti çakawarṣātitā 807 Jeṣṭhamāsa tiṭhi saptami kṛṣṇa-
2. apaksa. ma. pa. so. wāra tatkāla rāma
3. nta i kaduluran inaṇḍiḥ wadwāyunya de rakryān i hamêas pu
4. sammat anakwanua i wirun wa
5. tak sigaran. sākṣī sang tuhānning kanayakan sang katanggaran.
6. pu ṣong tuhānning lampuran. sang panung
7. galan mataṇḍa. sang kahangattan tuhānning wadwā raray. sang
8. palumutan tuhān ning kalula. sang watu
9. warak sang guhuwu (?) lawan (?) anghingtu. sang rawayur ma-
10. ngasêakan. sang guguḍan likhitapātra. sang tung tuwala
11. s wahuta haphayang pu sarbwa. sang hayamanyi wacana. tumapal
12. si byan (?) umangsêakan ikanang anakwanua ma
13. waih pasêk-pasêk i rakryān mawanua mās su 1 i sang tuhan mās su
14. 6 kinabaihan su wadihati
15. rikang kāla pu ḍakut anakwanua i paṇḍamwan watêk wadihati.
16. tapān miramiraḥ sang rapilang anakwanu
17. a i miramiraḥ watêk wadihati winaiḥ pasêk-pasêk mās su 3. kalang
18. rikang kāla si rātna mwang pu mithu. winikara
19. punta bhānu mwang pu bikayī. parujar kolyan mwang pu balī.
20. gusti pu gowara mwang kaki widyu. kwaiḥ nikanang wadwā

Back — side.

1. yun inaṇḍêḥ para patiḥ rikang kāla patiḥ agallagal sang têgang-
2. rāt watêk tumanggung
3. winaiḥ pasêk-pasêk mās su 1 //0//0/

Translation :

Front — side.

1. //0// Hail, Çaka-years past by 807, on the 7th day of the dark-part of the month Jeṣṭha (May-June), on the week-days mahulu (the name of the sad-wāra), pahing (the name of the pancawara or the market-day), and it was on that Monday that the honourable Chief

of the village (Rāmanta)

2. of Kaduluran was **inaṇḍiḥ wadwāyunya** (?) by Rakryān of Hameas pu Sammat, a villager of Wirun in the district of Sigaran ;
3. the witnesses were the Leader of the Kanayakan Society Sang Katanggaran, pu Song as the Lampuran Leader, Sang Panunggalan
4. as the Mataṇḍa (those in charge of holding flag or command ?) 12), Sang Kahangattan as the Leader of the Children Society, Sang Palumutan as the Leader of the Slaves (the Leader of those in charge of earthenware) 13),
5. Sang Watuwarak, Sang Guhuwu (?) lawan (?) Anghingtu, Sang Rawayur has proffered, Sang Guguḍan as the Secretary, and Sang Tung as the master of the forests,
6. pu Sarbwa as the Wahuta Haphayang (?), Sang Hayamanyi as the Wacana (spokesman ?), and Si Byan (?) as the Tumapal (tapal = mask) ; the inhabitants of that village proffered and
7. each offered 1 suwarna gold to Rakryān Mawanua (Rakryān of the village ?), and 6 suwarṇas gold to Sang Tuhān, those were the suwarṇas gold which offered by (to) the Wadihati village,
8. at that time pu Ḍakut was a peasant of Paṇḍamwan in the district of Wadihati, and the Tapān (priest ?) of Miramirah, and also Sang Rapilang who was a peasant of
9. Miramiraḥ village in the district of Wadihati, and each was given 3 suwarṇas gold ; the forester at that time were Si Rātna and pu Mithu
10. Punta Bhānu and pu Bikayī the Winikara (?), Kolyan and pu Balī the spokesmen, Gusti pu Gowara and Kaki Widyu, the total number of Wadwāyun

Back — side.

1. which (who) were inaṇḍēḥ (?), of the ministers (patiḥ) at that time were among others the Patiḥ Agallagal Sang Tegangrāt from the district Tumanggung
2. were given 1 suwarna gold each //0//0//

Brief explanation :

The above-mentioned inscription obviously explains about a certain Rāmanta of Kaduluran who was **inaṇḍiḥ wadwāyunya** (?) by Rakryān of Hamēas pu Sammat, a Wirun peasant in the district of Sigaran. Afterwards the inscription mentions the witnesses present on that occasion. One of them was Sang Kahangattan, the Leader of the Children

Society. Then it gives an account of the quantity of gold offered (given) to Rakryān Mawanua. Finally it mentions the sum of wadwāyun which (who) were inaṇḍeḥ, and the presence of Patiḥ Agallagal as the representative of all the other ministers (patiḥ) who also had a share in the gift.

The above-mentioned transcription presents some terminological words and some officials whose duties and actual functions are still vague. Heaps of problems concerning the meanings and the functions of some state-official are undoubtedly found in every inscription. And most inscriptions make use of short solid sentences; this being the so called **inscription - language.**

A more interesting word on the Kaduluran copper-plate is **inaṇḍiḥ wadwāyunya.** The word „inaṇḍiḥ" derives from the root „aṇḍiḥ" which gets the infix „in", showing the passive voice, added to it. The meaning of the word is vague. It might bear the following meanings:

a. In modern Javanese the word „endih" means „to lose". It might mean „defeated" either. And „wadwāyunya" probably means „the general of an army" or „the military instructor" of our time. So the whole phrase might mean „the general of an army is defeated". However in this inscription the word seems to have nothing to do with any army.
b. Another opinion is „put under the power of the general of an army".
c. Compared to another inscription, „inaṇḍiḥ" might mean „subtracted". This can be seen in the Rakai Kayuwangi inscription of 882 A.D 14) which says:
muang pinta kasih nikanang rāma i ramwi i rakarayān. mamalaku ya inaṇḍēḥ gawainya, [illegible] gawainya tamwayan domas, gawainya mangke samas, muang rowangnya inaṇḍēḥ tulung tutu prāna 3 muang wadahuma prāna 2 anung pinuput 15).
This above-mentioned sentence clearly indicates that inaṇḍiḥ is used for a sort of gawai (work) the quantity of which was 800 (domas) at first, but which later decreased to 400 (samas). Due to this indication of subtraction, inaṇḍiḥ can be translated into **subtracted.**
d. Compared to the word wadwā haji in other inscription (O.J.O.

LX, on line 4 of the back-side), this wadwāyunya probably means „Chief of the servants". So the whole phrase might mean also „The chief of the servants is defeated or subtracted".

The word **wadwāyun** is still a great puzzle. The Randusari I inscription 16) uses this word which is left untranslated by Dr W.F. Stutterheim 17). However the word **wadwā** in the same inscription is translated into **servant** 18). This same wadwā is also found in the other inscriptions. Analysing „wadwāyun", I conjecture that it is derived from **wadwā - ayun**, like **wadwā - raray** and **wadwā - dmit** 19). The term **wadua** in **wadua i sama kaki** as mentioned in Prasasti Indonesia I, might be the synonym of this wadwā 20).

Further on saying about the quantity of gold mentioned in the Kaduluran copper-plate, the writer says only here, that 1 (one) suwarṇa = 16 māsa = 1 tahil = 1/16 kati. For further details see Stutterheim's article in Inscripties van Nederlandsch Indië 21).

Among the names of the villages that calls for attention here is Panunggalan, but it has never been explained clearly who Sang Panunggalan as the Mataṇḍa actually was. **Paṇḍamwan watek Wadihati** (Paṇḍamwan in the district of Wadihati) might be very closely connected to **Pangramwan sīma Wadihati** (Pangramwan's free territory of Wadihati) in the copper-plate of Randusari I 22). Stutterheim connects this Pangramwan to the present Prambanan village with the suffix „an" added to its name 23). The remarkable thing is that about 7 km North of the present Prambanan, near a small Çiwa temple which is called Tjandi Morangan by the surrounding people, another village named Prambonan was also discovered.

Besides the two above — mentioned villages the name Tegangrāt as mentioned in the first line of the back-side of this Kaduluran copper-plate might be the same as Tegangrāt in K.O. IX (886 A.D) and T'gangrāt in K.O. XX (919 A.D?), which also mentions pitamaha i Hladan, i Praganita and i Kupa 24), besides pitamāha i T'gangrāt.

According to the tradition (superstition) of the local inhabitants Prambanan was founded by a certain teacher named *Kyai Ramban*. And the holy grave of this founder it now still found at the same village. *

Further on the name Tumanggung is also found painted in red colour on the Eastern side of the fence that surrounds the central yard of the Lara-Djonggrang temple 25).

Finally the symbols engraved on some inscriptions are also of great significance. Talking about symbols, I do not mean those **lāncana** or seals like the **garuḍa-mukha (garuda-head) 26), jalasamūha (all-waters) 27), mīnadwaya (two fishes) 28) or the narasingha (man-lion 29)** as found in some of the inscriptions, but I mean those frequently forgotten signs at the end of the praçāstis.

Fortunately, J.J. Boeles has analysed those symbols carefully, the result of which is reported in his article entitled **„The migration of the magic syllable oṃ"** 30). It shows that the sign of the so - called **manggala oṃ** in all its forms showing a development, is also found in some of the Indonesian ancient inscriptions such as the stone - inscription of Kotakapur (606 A.D), the Tjanggal — charter (732 A.D), the Old-Javanese jayapattra (922 A.D) 31) and many other praçāstis. One of the Oṃ - signs has got the form of **an inverted question - mark with a spiral tail** as indicated in the concluding part of K.O. XIV and K.O. XV 32).

The Kaduluran inscription does not have the sign of the manggala Oṃ. Instead its sign bears a symbol resembling a four - petals lotus flower. Inspite of his close resemblance to the jasmine, it must anyhow represent the sacred lotus flower. On the surface this sign might also represent a common flower, but in my opinion, it symbolizes the **mūlapadma or the mūladhara,** namely the four-petals padma flower, which has a significant position in the yoga and yantra contemplation 33). Mūlapadma represents the central strength or cakra situated between the **anus** and the human organ of sexual intercourse. Mūlapadma with the four petals functions as a bearer of meru (backbone) and a sacred abode of Çiwa's çakti (Çiwa's wife) who takes the form of a female dragon named **Devī Kuṇḍalini** 34). Sometimes this goddess is also called **Bhujanggin.** A picture showing that mūlapadma with the four petals could be seen in some articles (books), namely a short book **Kundalini Yoga by Swami Siwananda** 35). On the contrary, **sahasrārapadma is** found on top of the fontanel. Sahasrārapadma is a one - thousand -

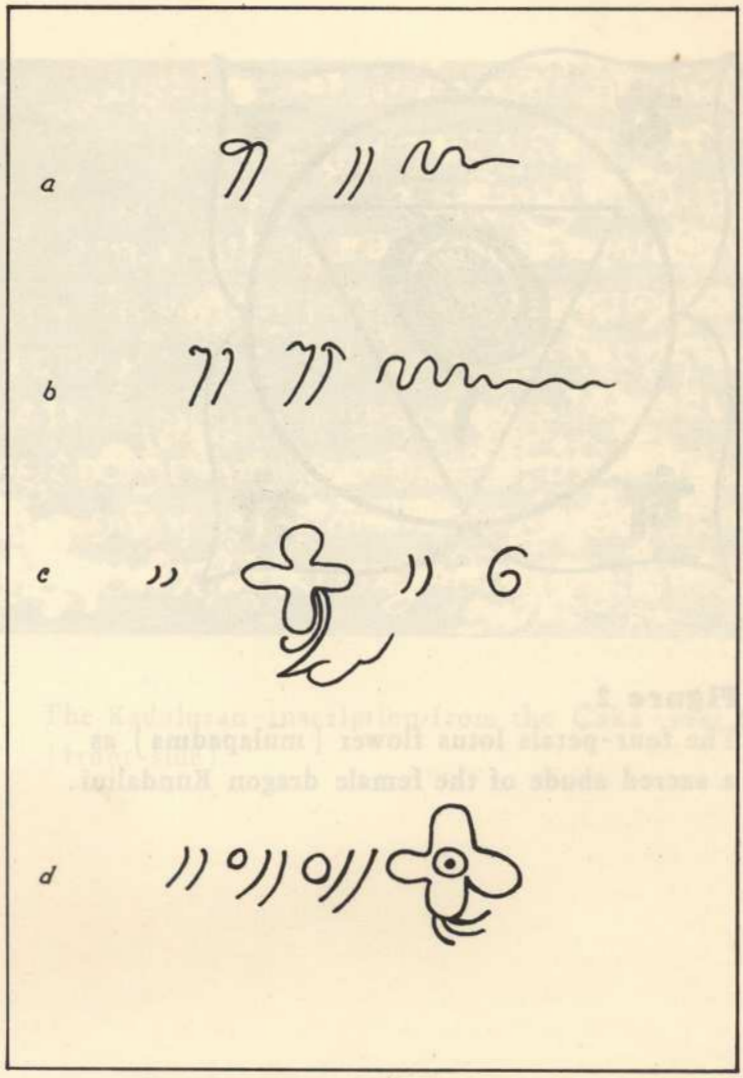

Figure 1.

a. The manggala om (magic syllable) in K.O. XIV (881 A.D).
b. The manggala om (magic syllable) in K.O. XV (882 A.D?).
c. The four-petals lotus flower (mūlapadma) and the manggala om in the Old-Javanese jayapattra (992 A.D).
d. The four-petals lotus flower (mūlapadma) in the inscription of Kaduluran (885/886 A.D.)

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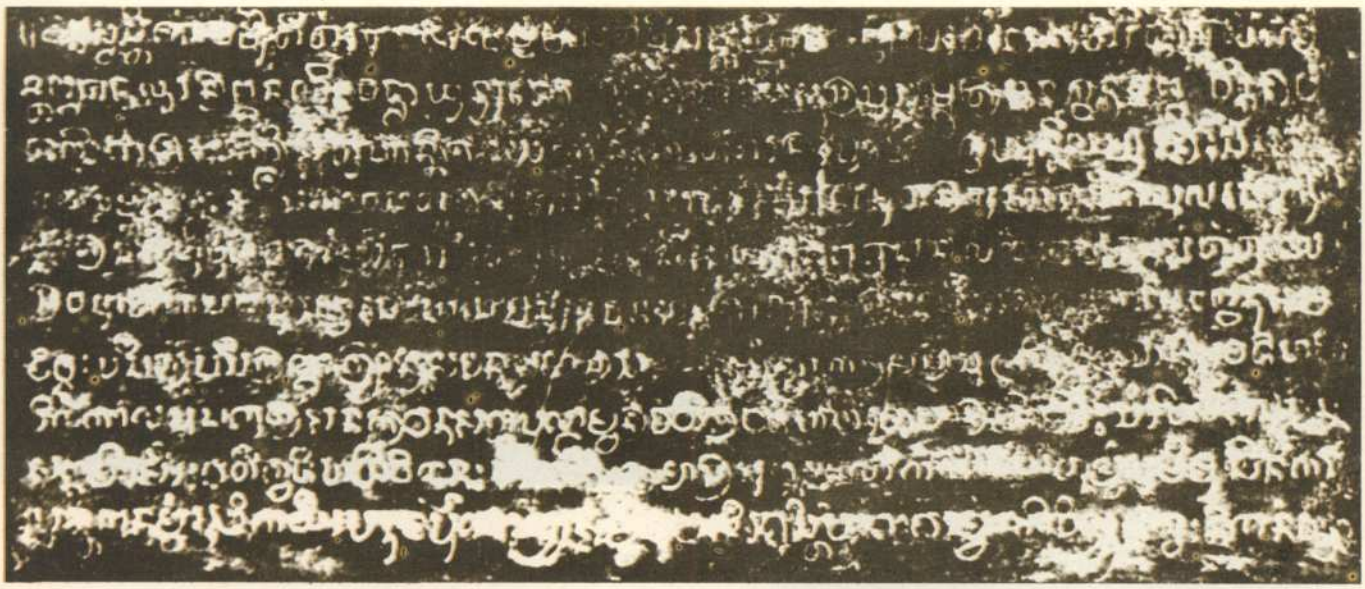
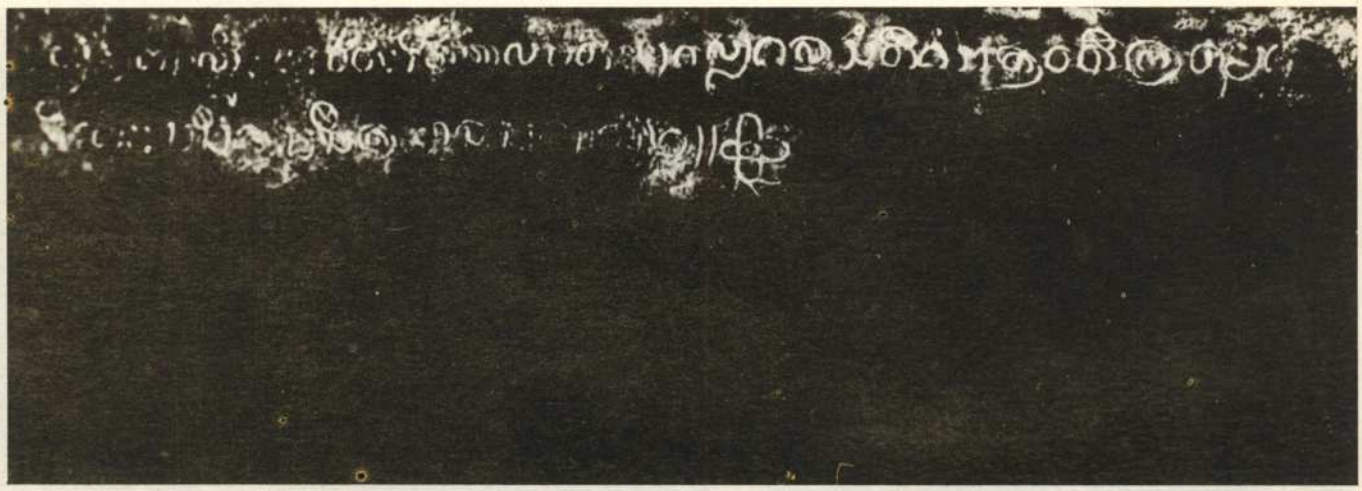
Figure 2.
The four-petals lotus flower (mūlapadma) as a sacred abode of the female dragon Kundalini.



The Kaduluran-inscription from the Çaka-year 807 (front-side).



The Kaduluran-inscription from the Çaka-year 807 (back-side).

The stone-inscription from Mao when it was found.

The stone-inscription from Mao after cleaning.

petals lotus flower as the home of the god Çiwa. Through yoga contemplation only this goddess Devī Kuṇḍalini ascends and crawls up along the meru (Javanese ula-ula = meru = backbone, ula = serpent) until she is united with the god Çiwa. The way used by this goddess is situated in the meru, or exactly in the **suṣumna - nadī** (marrow) which forms a little canal called **Brahma - nadī** (Canalis centralis). To awake and activate the goddess Bhujanggin, could be only gained by studying and practising the **hatha - yoga, rāja - yoga and jnana - yoga.** When this union is achieved the purpose of the yoga is also obtained.

Actually, something else is also found in the yoga contemplation, namely the **Bhīmapadma** (having six petals) which centers in the organ of sexual intercourse, and the **Nabhipadma** (having ten petals) which is situated on the navel. Through the other **sad - cakra** (six cakras) at the end Kuṇḍalini will reach sahasrārapadma in the fontanel.

So, the picture or symbol of the four-petals lotus flower as described above are found in the Old-Javanese jayapattra of 922 A.D and also in the copper-plate of Kaduluran dating 885 (886) A.D. Only the difference lies in this : In the Old-Javanese jayapattra (a receipt to the discharge of a debt) another small sign symbolizing the manggala oṃ is seen behind the lotus (see figure 1). Supposed that the two small circles between some verticals lines before the four-petals lotus of this Kaduluran copper-plate are also symbolizing the magic syllable oṃ.

Finally as a conclusion to the whole explanation, I would like to repeat that the signs forming four-petals lotus flowers found in those two above-mentioned inscriptions, very likely symbolize **mūlapadma or mūladhāra,** and that they have an important meaning to the yoga contemplation.

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2. THE INSCRIPTION FROM THE VILLAGE OF MAO :

In 1962, on October 16, I found this inscription at Mao, in the district of Klaten, residency of Surakarta (Southern part of Central-Java). Its writings are carved on a stone having the **pseudo-lingga form**, namely that form with a square bottom and a round top. It is 54 cm high. The square part is 28 cm wide and long, and the diameter of the round part is 27 cm. The top of a pseudo-lingga on which the date is stated, has a slight crack. Four lines of curly letters are found on the round part. The characters and language are Old-Javanese. A slight crack on the part stating the first line makes the reading illegible. However, behind the word **çakawarçatita** and the indication of the year, one can still catch a glimps of **da - alphabet.** This syllable might be a part of the māsa (month) and a abbriviation of the month **Bhadrawāda.** Further behind the above-mentioned syllable one can see **e. . . . daça** which might indicate the date (tithi) **ekadaça (ekadaçi).**

The above-mentioned historical stone was found on the side of a small road, and it never occured to the peasants to distinguish it from the ordinary river stones. However the villagers used the inscription as a dike on the side of that road. But some days later I had it removed to the Archaeological Service at Prambanan. Not far from this stone, about 15 meters east of it, another bigger (74 cm high) **pseudo - lingga** without any writing was found in a gutter.

This remarkable Mao village has some more archaeological things like : temple - stones which were spread also over the surrounding villages, a makara - gargoyle, a niche with the image of **Aksobhya** in it (with the so-called bhumi-[illegible]sparçamudrā), an image of Çiwa Mahāguru, and a bronze image once kept by the peasant 36). And also the inhabitants of Mao often find some archaeological things while they are working in rice-fields.

Here follows the transcription of the inscription on the above-mentioned stone.

Transcription :

1. Swasti çakawarçatita ..... da e..daça çukla
2. pakṣa panirwan wagai çukra tatkala ra-bawang (?) anakwi manu
3. suka sima sawaḥ tampaḥ 4 pawaiḥ rakai wakka pu manota
4. sawaha ni wihāra abhayānanda.

Translation :

1. Hail, the holy Çaka-years past by ....., in the month of Bhadrawāda (August - September), on the eleventh day of the bright half of the month,
2. Panirwan (the name of the six-day week), Wagai (the name of the five-day week), it was on a Friday that Ra-Bawang's wife (?) was going to arrange
3. a free territory, and a rice-field of 4 tampaḥs given by Rakai Wakka pu Manota
4. so that the rice-field can be of any use to the monastery of Abhayānanda.

Brief explanation :

This above-mentioned Mao inscription is obviously a memorandum of Ra-Bawang's wife (anakwi), of her going to arrange a free - territory (sima, exempt from taxes), and of her offering the four tampaḥs rice-field, once given by Rakai Wakka pu Manota, to a monastery of Abhayānanda. This offer might indicate a noble deed to the priest (bhikṣu) living in that monastery. So, the four tampaḥs rice-field (sawaḥ) which are offered to wihāra Abhayānanda might be the same as **lābha - pura** in Bali at present ; lābha - pura means, that all the incomes of certain rice-fields and grounds are appropriated or destined for the expences of temple - ceremonies, namely the so-called **odalan or otonan** (temple birth-ceremony). Such rice-fields which probably were called **sawah - sima** in the old period, are now named **sawah - laba or sawah - bukti** by the Balinese (derived from Sanskrit : lābha = acquisition, gain, bhukti = eat, pura = temple in the Balinese).

Also in this inscription, it is never stated clearly to whom the name Ra-Bawang (?) belongs, and who Rakai Wakka pu Manota is. Also a problem is the meaning of the honorifix Ra added before the name Bawang. In my opinion, this honorifix Ra might be the unfinished ab-

breviation of Rakai or Rakryān (Rakarayān), this is based on the other inscription which mentioned the name **Rakryān Bawang** 37). Anyhow the exact meaning of Ra in this inscription is still vague and uncertain. Further on it is not clear either whether Wakka here should be the same as Wka in other inscriptions, because the name Rakai Wka pu Kutak is found on Randusari I 38), Rakai Wka pu Kirana in K.O. I 39), and Rakai Wka pu Baliçwara in O.J.O. XLVII 40), etc.

According to Mr Boechari the word **rakarayan i wka** might correspond to the term **rajaputra** of the Telaga Batu inscription 41). The Old-Javanese word wka means child or is the synonym of putra 42). But sometimes it seems that the word **i wka** (cf with rakryān mapatih i halu, sirikan, wka in O.J.O. XXXV) and Wakka also indicates the name of an village or a district.

Further on the word **anakwi** here might be similar to **anakbi** which is stated in Randusari I and which Stutterheim has translated into wife 43). Besides this, the word **pakwiannira** (puyut sang ratu i halu pakwiannira i jangluran) is stated on the Pèrèng or Wukiran stone as well. According to Dr Poerbatjaraka the terms **anakbi** are found in the inscriptions up to those during the period of King Sindok 44).

From the contents of this Mao inscription, one comes to understand that it bears the spirit of Buddhism. This is especially true in, sofar that it mentions a wihāra (monastery) named Abhayānanda. The same name is also stated in K.O. XXV which is kept in the museum in Djakarta now. Later on L.C. Damais gave some corrections of that inscription in B.E.F.E.O. XLVII, 1955 45). And these following sentences copied from the above-mentioned short inscription based on B.E.F.E.O. XLVII explain things clearer :

1. // Swasti śakawarṣātīta 776
2. caitramāsa tithī caturdaśi śuklapa
3. kṣa wurukung pahing śukrawara tatkāla
4. rakai sisair) pu wirājā manusuk)
5. sawaḥ i wayuku sīmā ni bihā
6. ra nira i abhayananda (2) (fin)

The above-mentioned **bihāra Abhayananda** in K.O. XXV (B.E.F.E. O. XLVII) might belong to Rakai Sisair pu Wirājā. Only the location of the monastery is still vague. Now that the Mao inscription is found, the writer dares to say that wihāra Abhayānanda lies in Mao village or at least in one of the nearby villages.

As is briefly indicated above, some other archaeological things like temple - stones and other statues are also found in Mao. And up till now Mao maintains a queer tradition which is not found in any of the surrounding villages :

1. The Maos are not allowed to plant banana trees,
2. Neither are they allowed to pound rice in a wooden - pot ; they must pound it in a stone - pot instead,
3. They are not allowed to do any gardening or to work hard on Pon - Friday.

These restrictions are obeyed up to now. Approximately 350 m West of Mao village, a rice-field called **Budo** 46) is found near the Djalatunḍa spring 47). It is said that the local peasants often find archaeological things made of gold around this place. Even in Djalatunḍa spring itself, people has found some other archaeological objects like measure - stone (stone pillar with 4 protruding knobs on its top) 48), a big natural stone bearing the footprints of Bhīma 49) and other statues.

Another village named **Mandjungan** lies approximately 1 (one) km East of Mao. It was in this village that I found so many temple - stones, a statue of Ganeça, an image of Nandi, temple - stairs - stone, temple - tops, and many terracotta waterpipes.

From the objects discovered in the two above-mentioned villages, one can conclude that Mao bears the spirit of Buddhism, and Mandjungan bears the spirit of Çiwaism. Tradition and fact prove that these two villages have a strong feeling of brotherhood with each other and intermarriages among the inhabitants of those villages.

3. THE INSCRIPTION FROM THE VILLAGE OF NGRUWENG:

The present author, assisted by Mr Darsono and Mr Budijono 50), found this inscription at Ngruwèng, in the district of Klaten, residency of Surakarta (South Central - Java) on November 30, 1962. The above-mentioned inscription was found on the North end of the village, or at the end of the road South of the rice - field. Its writings are carved on a stone having the **lingga-form,** namely that form with a square bottom, an octagonal on its middle, and a round top. It is 68 cm high. The square bottom is 24 cm wide and long, while the diameter of the cylindrical top is 24 cm.

According to Mr Nitisentono, one of the inhabitants of Ngruwèng, this stone - inscription was discovered accidentally on April 16, 1955 when people worked in cooperation to broaden the road. The inscription was found beneath a groups of thickly grown bamboo bushes. Later on I removed the lingga - inscription to the Archaeological Service at Prambanan.

Similar to the Mao inscription some lines of curly letters are carved on the round part of the top. They are Old - Javanese characters and language. The type of the characters correspond with those inscriptions from the ninth century. The first and the second line can be read easily, though the name of the day stated is still hazy and uncertain, because this inscription states **po - wāra** which might mean Monday or **soma - wāra.** The third line is not clear yet since it is neither known how it should be read, nor what the row of words might mean altogether. Part of the characters on it, however are quite plain and clear. This suggest that the inscription might have been left unfinished.

Now the transcription.

Transcription:

1. // Swasti çakawarçatita 804 bhadrawādamāsa
2. dwitiya çuklapakṣa ma u po wāra. tatkāla
3. nīsī bha ṭa(?) ra(?) .... ptaka pya (?) a

It means :

1. // Hail Çaka - years past by 804, in the month Bhadrawāda (August - September),
2. on the second day of the bright - part of the month, mahulu (the name of the six-day week), umanis (the name of the five-day week) it was on a Monday (?),
3. when nīsī .....

Short explanation :

The year 804 Ç or ± 882 A.D. suggests that the above-mentioned lingga-inscription might belong to the last part of the reigning period of Rakai Kayuwangi. I am unfortunately unable to know exactly from that inscription what important events are stated, because what comes after the word **tatkāla nīsī** on line number three is quite illegible.

On the name Ngruwèng : the villagers said that the name Ngruwèng was derived from the Javanese word „kuru di-èwèng-èwèng" (a thin man whom people dragged). This explanation is obviously not a scientific information, it is mere folk - etymology. At present Ngruwèng is confined by other villages around it, namely Wiro, Tegalasin, Djunggrangan, Pilangsari, Djeṭo etc. West of it lies a small hill called Tugu (pillar or tower) by the peasants. The villagers also said that Ngruwèng of the ancient times was ruled by Djeṭo.

In addition to the above-mentioned inscription there is also a holy grave which the inhabitants regarded as sacred. Peoples believe that it was the burial place of a certain **Kyai Ngabdulkahar alias Radèn Pundjul**, the founder of Ngruwèng. All throughout his life Radèn Pundjul was both a teacher and a court-poet to the Susuhunan Pakubuwono IX, the sovereign of Surakarta. It was said that during his life he was a very devoted Moslim teacher, faithful to his religion, and yet could not escape one weakness, namely the weakness for polygamy. Here again it is quite obvious that this teacher, who is regarded as the founder of Ngruwèng, has no relationship whatever with the above-mentioned lingga - inscription.

Besides the holy grave, two water - springs are found at Ngruwèng, and they are called **Umbul Ngruwèng** at the West end of the village

and **Umbul Tamansari** east of it. Their water is used for the rice-fields in and around the village ; and for this very reason Ngruwèng plays an important role compared with its neighbouring villages.

The question as to, whether the above inscription is originally from Ngruwèng, or merely a thing moved into that place from another village, can not be answered yet. It is true that such a small stone-inscription of 68 cm high can easily be moved from one place to another. Closer investigation at Ngruwèng by the officials of the Archaeological Service at Prambanan under my supervision did not show any discovery of even a sign of the existence of a temple or any statues. Hence, this situation differs much from that of Mao as stated in my above-mentioned article.

Finally we can only hope that more inscriptions and fragments will be discovered in the surrounding villages, and that the problem of this Ngruwèng inscription will be solved more clearly.

Notes :

1. **The name Hameas was also found at Plaosan Temple, namely Anumoda sang hameas pu jumendang, which means The devotion of Sang Hameas pu Jumendang. This stone inscription is kept now in the Archaeological Service at Prambanan. See O.V. 1925, Derde en Vierde Kwartaal, p. 88, picture 22.**
2. See J.G. de Casparis : Inscripties uit de Çailendra-tijd, Prasasti Indonesia I, A.C. NIX & Co Bandung, 1950, p. 133.
3. L.C. Damais : Epigrafische Aanteekeningen I, Lokapāla-Kayuwangi, in T.B.G. LXXXII, 1949, p. 6.
4. The stone - inscription of Argapura or Wanua Tengah from the year 785 Ç, which mentions the name Kayuwangi pu Lokapāla (ratu tatkāla rakarayān kayuwangi pu lokapāla). See O.J.O. VIII B.E.F.E.O. XLVII, 1955, p. 27.
5. K.O. XV.
6. J.G. de Casparis : Short inscriptions from Tjaṇḍi Plaosan Lor. in B.D.P. no : 4, 1958, p. 23.
7. l.c. p. 21.
8. The complete form is as follows :
   (a) astupa çri mahārāja rakai pikatan
   (b) anumoda rakai gurunwangi dyaḥ saladū
   See B.D.P. no : 4, p. 11 and footnote.
9. W.F. Stutterheim : Een belangrijke oorkonde uit de Kedoe, in T.B.G. LXVII, 1927, p. 173 - 216.
10. O.J.O. XVIII.
11. The stone-inscription is kept now in the Archaeological Service at Prambanan. The writing consists of 7 letters in vague red paint. The first letter is illegible, while the second is nga, and below it (the so-called pasangan in modern Javanese terminology) is na (ka). The third letter is also nga, and the next four letters together form the word Ka(ta)yuwangi.
12. J.G. de Casparis : Selected inscriptions from the 7th to the 9th century A.D, Prasasti Indonesia II, Masa Baru Bandung 1956, p. 239, footnote 166.
13. *l.c. p. 239, footnote 170.*
14. *K.O. XV.*
15. *Ibid. on line 11-13 (XV, b)*

16. W.F. Stutterheim : Oorkonde van Balitoeng uit 905 A.D. (Randoesari I), in Inscripties van Nederlandsch Indië, afl. I, 1940 p. 3-28.
17. l.c. p. ..8..
18. l.c. p. ..18...
19. De Casparis : Pras. Ind. II, p. 239, note 169.
20. De Casparis : Pras. Ind. I, p. 129.
21. W.F. Stutterheim : Insc. van Ned. Ind. afl. I, p. ..17...
22. l.c. p. ..4...
23. l.c. p. ..16...
24. K.O. XX, on line 11.
25. Most of the inscriptions from the Lara Djonggrang Temple employed paint of red and white colours and only one which was discovered employed the black colour (garjita). Prof Moh. Yamin thought that the red and white had some connection with our National Flag. But in my opinion the three colours had to do with the colours of the Indian Trinity (Trimūrti), for in the Prambanan *Temple all the three colours were used. So the colour for Brahma is red, Çiwa white and Wiṣnu the black one.*
26. Himansu Bhusan Sarkar : Ten Old-Javanese Copper-plates from Sidoteka of the Saka year 1245, in The Greater India Society, Vol. II, No. 2, p. 133.
27. Ibid.
28. Ibid.
29. O.J.O. LXVIII, on line 15 (front-side).
30. J.J. Boeles : The migration of the magic syllable oṃ, in Indi Antiqua (a volume of oriental studies presented by his friends and pupils to Jean Philippe Vogel), Leyden 1947, p. 40 - 56.
31. See figure 1.
32. Ibid.
33. P.H. Pott : Yoga en Yantra in hunne beteekenis voor de Indische Archaeologie, Leyden E.J. Brill 1949, p. 8 - 9.
34. Ibid.
35. Also translated into Indonesian by Kwee Liong Tian, and published by Penjedar, Tjelaket 12, Malang.
36. The bronze figure is kept by one of the inhabitants there. Unfortunately he does not allow anybody to see his bronze statue.
37. H.J.G. p. 213.

38. W.F. Stutterheim : Insc. van Ned. Ind, afl. I, p. . 4. . .
39. K.O. I, on line 7.
40. O.J.O. XLVII, on line 6 (front-side).
41. Boechari : A preliminary note on the study of the Old-Javanese civil administration, in M.I.S.I, No. 2, 1963, p. 128.
42. Ibid.
43. W.F. Stutterheim : Insc. van Ned Ind, afl. I, p. . 7. . .
44. R.Ng. Poerbatjaraka : Het Oud-Javaansche Rāmāyana, in T.B.G. LXXII, 1932, p. 151.
45. B.E.F.E.O. XLVII, Fasc. I, 1955, p. 23.
46. In modern Javanese the word Budo means Buddha or the old period (djaman kabudan).
47. Do not confuse it with the Djalatunḍa Temple in East-Java.
48. The same stone (which forms a pillar with 4 protruding knobs on its top) I have found not so far from the totally ruined temple of Sokadjagir in the regency of Bajalali (Surakarta). The inhabitants of Soka and the surrounding villages called this stone-pillar Watu Penṭil, which means a stone representing a woman's nipple (cf. lingga with 4 bullets from Tj. Sukuh).
49. People call this stone **tapak Bimo** (the footprints of Bhima). The same stone is also found at Madjasanga in the regency of Bajalali (Surakarta).
50. Both are teachers of the Kalibaka Elementary School, some km South - East of Klaten.

List of abbreviations :

1. B.D.P. : Berita Dinas Purbakala (Bulletin of the Archaeological Service of the Republic of Indonesia).
2. B.E.F.E.O. : Bulletin de l'Ecole française d'Extreme Orient.
3. H.J.G. : Hindoe - Javaansche Geschiedenis, 2 nd ed 1931.
4. K.O. : Kawi Oorkonden in facsimile.
5. O.J.O. : Oud - Javaansche Oorkonden, nagelaten Transcripties van wijlen Dr.J.L.A. Brandes, uitgegeven door Dr.N.J.Krom, Verhandelingen van het Bataviaasch Genootschap van Kunsten en Wetenschappen, deel LX, 1913.
6. M.I.S.I. : Madjalah Ilmu-Ilmu Sastra Indonesia (Indonesian Journal of Cultural studies).
7. T.B.G. : Tijdschrift voor de Indische Taal,-Land-en Volkenkunde, uitgegeven door het Koninklijk Bataviaasch Genootschap van Kunsten en Wetenschappen.